

...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke[xii]: 32.

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EDITORIAL NOTES.

IN the fifteenth chapter of the Acts of the Apostles there is a brief address by the Apostle Peter which has brought comfort to the heart of every Christian worker—and every believer should be a worker—in dealing with converts. Some of the Pharisees who had accepted the Good News and believed in Christ contended that the Gentile believers should be circumcised, as salvation was of the Jews and they had observed this rite. Paul strenuously opposed this view, and blamed Peter for his vacillation on the subject. But when the matter came before the Church at Jerusalem Peter rose up and said:

"God, who knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us;

"And put no difference between us and them, purifying their hearts by faith.

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to hear?

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

Every Christian rejoices that it is

not by the works of the law, ceremonial observance or ecclesiastical arrangements that salvation is received, but by faith through the grace of the Lord Jesus Christ. "Take My yoke upon you," said He, "and learn of Me. For My yoke is easy and My burden is light." He bears one end of the yoke while each one of us who has placed our trust in Him bears the other. The consciousness that He is with us in the trials and difficulties of life makes the burden light. By His presence and His power we are enabled to press on and receive the prize.

One of the essential differences between Protestant Christianity and Romanism is that the Roman Catholic Church places yokes upon the necks of the people that the Lord our God does not require Protestants to bear. There is no authority in God's Word for Mary worship, importuning dead people called "saints," papal infallibility, priestly pretensions to forgive sins, purgatorial fires, and many other absurdities. It is a hopeful sign that such a Catholic as Miss Caldwell, the foremost in America, should repudiate and cast off the yoke of Rome.

Many Will Follow a Good Example.

The Marquise des Monstiers Merinville will have many followers in casting off "the yoke of Rome." As the Apostle says, God never intended that people should bear such a yoke. The truth makes people free. Especially will those who had been Protestants, like the Caldwell family, and had foolishly placed their necks in the yoke of Rome now cast it off. But not many of them will be as courageous as this lady has been and openly proclaim their deliverance. Rather will they quietly seek to get back into the faith of their fathers and find peace in the simple faith and trust that will unite them with God, as children in the household of faith.

The Priests and Jesuits Not Sorry.

The great mass of the priests are not a bit sorry for the downfall of the Catholic University. They had no use for it. They would not be "refined," as the Marquise says. And the Jesuits are also glad, for they hated the Washington institution, which threatened to be a rival to their own university at Georgetown.

Circulating the Magazine.

A large number of our subscribers in different parts of the country sent us last month newspaper clippings concerning the abandonment of the Roman Church by the Marquise des Monstiers Merinville. Among them was an old friend in Rhinebeck, N. Y., who in his letter says: "Regarding Miss Caldwell's renunciation of Romanism, thereby hangs a tale. You and I can form our own conclusions, when I inform you that when Mary Caldwell gave \$300,000 for the Divinity School of the Catholic Uni-

versity, I mailed her copies of THE CONVERTED CATHOLIC. After her marriage to the Marquis De Merinville (about seven years since) I mailed (in envelope, letter postage) your Magazines monthly to her in France, Italy and her residence in this country; also to several other prominent ladies in Roman Catholic circles, both here and in Europe."

The conclusion which our friend draws from his sending so many copies of THE CONVERTED CATHOLIC to this distinguished lady is very flattering, for her letter of renunciation of Romanism contains several phrases that are frequently used in this Magazine.

Roman Catholic Church Reform.

The members of the Roman Catholic Church throughout the world will never know how much they are indebted to THE CONVERTED CATHOLIC for reforms in their Church. A long time ago, this Magazine urged upon the hierarchy the importance of issuing cheaper editions of the Bible and of the New Testament. After much effort had been thus put forth, at last Pope Leo issued an encyclical on the subject, and although the ignorance of Roman Catholics as to the contents of the Bible still leaves much to be desired, they are better off to-day than they have ever been before. They can now get a Douay Bible for one dollar, and a Testament for fifteen cents.

Again: This Magazine has frequently drawn attention to the scandal of euchres—among other forms of gambling—for Church purposes. On November 15 at the diocesan synod in this city Archbishop Farley positively forbade euchre parties and picnics under Church auspices.

Public Men Favor the Roman Church.

In the death of United States Senator George F. Hoar, of Massachusetts, the Roman Catholics have lost their greatest champion among the public men of the country. He was a man of high character, the last of the Puritans among statesmen and scholars, and his life, public and private, was free from the taint of selfishness. But he was ignorant of the history of the Roman Catholic Church, and like many good men he was wilfully blind to its influence over the people. Doubtless he thought the superstitions and fables which were taught to the people as the truths of religion were good enough for them, considering the condition of the vast majority of the Roman Catholics of New England. He was a Unitarian, and therefore ignorant of the promises and power of the Saviour to make all who come unto God by Him a righteous people. The Unitarian intellectual belief is altogether beyond the comprehension of the Roman Catholic employees who abound in New England, and for such people the paganized form of Christianity that the Roman Catholic Church presents was better than nothing. The man who does not know that the Gospel of Christ is the power of God unto salvation to every one that believes is not concerned about the spiritual welfare of others. To such persons the Roman Church is like a police force for keeping people in order, and public men use it for their own or their party's purposes and leave the people in the hands of the priests, who can be flattered.

The Pope and his people in this country think they elected President Roosevelt last month. All right. Come again! Continue Republicans.

Rome in France and Here.

The New York *Sun* of November 16 contained an editorial intended to encourage French upholders of the Papal system in that country by describing the apparent prosperity of the Roman establishment here, where Church and State have not yet been formally united. The writer, while pointing to the voluntary support given to the priests and their followers here, forgets one very important difference between the two countries; and that is, that here much money is given to the Roman Church by nominal "Protestants" and by members of the Roman Church born here, who do not know what the Papal machine really is, and who only judge of it by what the priests tell them and they see of it as individuals—which is often very little. In France, however, the whole country has a tolerably correct idea of the bitter hatred with which the Roman Church contends against every form of civil and religious liberty, as well as of the disastrous results of its influence in politics. There are but few Protestants among either the deputies who have again and again given Dr. Combes his majorities in his warfare against the pestilent orders, nor among the voters who sent those deputies to Paris. They were all brought up as Roman Catholics, and their present attitude towards the Vatican is the result of accurate knowledge of that institution. Those who support Roman Catholic institutions in this country do so because of their ignorance of the real nature of the Roman propaganda and of the unscrupulous character of the Papal agents here.

Catholics like the Marquise des Monstiers know what Romanism is.

The Way to God.

The Bible shows us the way to God. It teaches of the atonement made by Christ for our sins, and tells us that if we will repent of our sins—abandon them altogether, as well as be sorry for them—confess them, and accept Christ as our personal Saviour because He shed His blood that we might be saved, our sins shall be forgiven, and that for His dear sake we shall be accepted as children of God, and joint-heirs of the Kingdom of Heaven. But we must forsake our sins. Many people seem to stop short at being sorry for them. Repentance is a change of mind, causing us to turn round, and not only forsake sin, but go forward in the new life. Repentance is as necessary for salvation as faith. Christ will save us from our sins, but not in them. One of the great evils of the Roman practice is that people can be members of the Church in good standing and yet continually do all sorts of wicked things, because the absolution of the priest suffices until the next transgression.

The Douay Bible Better Than None.

The Roman Catholic version of the Bible itself contains plenty of Gospel truth if Roman Catholics would read it, and read it as directed to themselves personally, and quite independently of anything that the Pope or the Church or the priests may say about it. In John 6:37, it says, "Him that cometh to Me, I will not cast out;" and in verse 64, "The words that I have spoken to you, are spirit and life." And in Matthew 11:28, it says, "Come to me, all you that labor, and are burdened, and I will refresh you." The fact that the priests deny

their people "the right of private judgment" is no reason why they should forego the right of every man to use the faculties that God has given him, and these three texts alone are enough for the guidance of any sinner who really wishes to find salvation. And even Acts 4:7, reads, "For there is no other name under heaven given to men, whereby we must be saved," so that all the saints and angels, and good works, and other things used by Roman Catholics to help them in religion are ignored by this passage. Protestant Christians should advise their Catholic friends to read their own Bibles if they are afraid of the Authorized Version, for it can make them wise unto salvation if they will take the words just as they stand, and according to the meanings they have in ordinary every-day life.

The Love and Power of Christ.

Our Lord and Saviour possessed, when on the earth, and possesses now, all the attributes of the Lord God Almighty. Of these attributes Love is most frequently spoken of and written about in these days. This should not exclude the consideration of the Power of Jesus Christ. It is true that God so loved the world that He sent His Son to die in expiation of our sins, and equally true that Jesus loved us enough to shed His blood for us, so that by His stripes we might be healed. But the attribute of Power is of such importance that without its exercise the strongest emotion of Love and greatest sacrifices dictated by it, would often prove ineffectual. Now it was foretold of Jesus that He should save His people from their sins. This was

a far greater work than dying for His people, because it implied the possession of power to keep them from sin, as well as of love that would enable Him to die for them. And this power, called by the Apostle Paul, "the power of His resurrection," does not receive the recognition it deserves from those who ought to profit by its exercise. Jesus is able to keep His people as well as to save them; and much of the power of the Roman hierarchy to hold their people in darkness and bondage is due to their keeping these two glorious attributes of Jesus from them. The Roman Church does not really teach either of these great truths. If it did, the occupation of the priesthood, so far as the sacrifice of the mass and the forgiveness of sins is concerned, would disappear. Roman Catholics are not taught either that the blood of Jesus cleanses those who exercise saving faith in Him from all sin, or that He is able to keep that which they commit unto Him against that day. Neither are they taught that if they confess their sins to Him direct He is faithful and just to forgive them their sins and to cleanse them from all unrighteousness. This is for the Church and the priest to do, through the sacraments, and so the people do not know what saving faith is, or whether Christ can or will keep them in His grace. All those believers who have proved the truth of these things should lose no opportunity of stating them plainly to their Roman Catholic friends and neighbors.

Archbishop Elder's Last Days.

The last public act of Archbishop Elder, of Cincinnati, who died last month was to issue a pastoral letter forbidding his people to send their

children to the public schools and threatening excommunication if they disobeyed him. His threats however availed little, for very few Roman Catholic parents made any change. This contemptuous indifference to his edict probably hastened his death. He was of old Maryland stock and was a well educated man; but he was as ignorant of the true Gospel of Jesus Christ as the most illiterate Roman Catholic in his archdiocese. Small wonder was it, then, that instead of looking to Jesus as his Saviour on his death-bed, his last words should be addressed to the "Holy Mary, mother of God." Surely such men are deserving of the deepest pity on the part of all Protestant Christians.

Reliance Upon Mary for Pope and Archbishop.

In a recent number of THE CONVERTED CATHOLIC was published a translation of what might be called the "swan song" of Pope Leo XIII, from which the name of Christ was absent, and in which the Pope acknowledged the Virgin Mary to have been his guide through life, and invoked her good offices to procure his admission to Heaven. Archbishop Elder followed the example of the Pope, and his last words were: "Holy Mary, mother of God, pray for us sinners now at the hour of our death. Amen!" The teaching of the Roman Church failed both of these high officials in that neither possessed—in the prospect of death—assurance of his salvation, and both in the last hour of final extremity, ignored the only Mediator between God and man and His all-atoning sacrifice made on the cross for their sins—once for all.

Jesus the Only Victor Over Death.

Jesus Christ, alone among the religious teachers of the world, declared Himself to be conqueror of death, promising to meet His faithful followers again beyond the tomb, and only those who have exercised saving faith in Him can look forward with joy to a future beyond the River of Death. The hour and article of death form the supreme test of the value of any man's religion, and any belief or creed that fails him in that test, should be rejected.

Jesus, "The Life."

Jesus told Martha that He was "the Life," as well as "the Way" and "the Truth." In the face, then, of physical death, it is only the consciousness of the present possession of Christ in this aspect of His wondrous character that can give any mortal man the real victory over his "last enemy." Christians should never cease to give thanks unto God that all who draw near unto Him through His well-beloved Son, can take hold of the hand of their Saviour in a new and living sense as they approach the grave, so that the tomb will be to them in deed and in truth merely a vestibule to the "Father's house," in which are "many mansions."

No Purgatory in the Bible.

It is acknowledged, even by Roman Catholic scholars, that purgatory is not mentioned in the Bible. The Jews knew nothing about it, nor did our Lord or the apostles make mention of any such place. Jesus came to save his people from their sins, and if those who trust in Him and obey His voice had still to be purged by "penal

fire" between the hour of death and their entrance into the "bliss of the purified," that would exalt the merits of such process to the same plane as the "offering once made for sin." God will give no part of His glory to "another" as regards the salvation of His people, and Jesus has eternal life, and that abundantly, for all who come to Him for it direct, with believing hearts.

A Learned Ex-Priest.

The New York *Evening Post*, November 5, had an appreciative notice of the death at Bonn, of the eminent Sanskrit scholar, Prof. Edmund Hardy, who had been a Roman Catholic priest, and who had renounced Roman Catholicism while compiling his history of the religions of India and of Buddhism. It was, says the *Post*, the study of the works of Max Muller that originally induced him to give up the theology of Rome and take up Oriental philology. Professor Hardy found the similarity between Romanism and Buddhism so marked that he pronounced the Papal system a poor imitation of the Oriental religion.

A subscriber in Iowa in renewing her subscription says: "I appreciate your paper as much as ever and pray for its success. Two families get the reading of mine, then I send it to a young minister in Boone, Iowa. He has a young daughter who just devours its contents. The story of Aimee's Marriage, and A Year in St. Margaret's Convent, pleased her."

In renewing his subscription and sending the name of a new subscriber our dear friend and brother, Rev. Dr. George Norcross, of Carlisle, Pa., says: "THE CONVERTED CATHOLIC was never better. God bless you!"

MISS CALDWELL'S RENUNCIATION OF ROMANISM.

A GREAT and most wholesome sensation was created in the religious world by the publication of the following in all the evening papers of the United States on Tuesday, November 15, and in the morning papers of the next day. It was sent out by the Associated Press, which supplies news to all the papers in this country:

The Marquise des Monstiers has renounced Catholicism and has returned to the Protestant faith of her ancestors. This announcement, the authenticity of which is attested by the Marquise herself, will create a profound impression socially and in religious circles. As Mary Gwendolin Byrd Caldwell, of Kentucky, New York and the Continent, and later as the wife of a French nobleman of ancient lineage, no lay member of the Roman organization has been so prominent in the higher work of the Church as she.

It was through the generosity of the Marquise, before her marriage, that the Catholic University at Washington was founded. She was in high favor with the late Pontiff, who bestowed upon her several of the most eagerly sought medals within his gift, and upon the occasion of her gift of \$300,000 for the founding of the university at Washington, the Pope invited her to hear a private mass which he offered for her. The young woman was held in equal esteem by all of the Princes of the Church, by Archbishops and by all of the clergy down to the humblest pastor, by laymen, too, as representing a daughter of the faith whose devotion was beyond the slightest question.

Now the Marquise has not only renounced the Catholic Church, but she also denounces it and, to make her renunciation doubly impressive, the act is carried out in Rome, within the very shadow of the Vatican.

The Marquise des Monstiers has chosen a novel method of publicly proclaiming her freedom from "the yoke of Rome." She has caused herself to be interviewed, by some friend presumably, and has then forwarded the interview, properly attested, by mail, to the Associated Press in New York city. The matter seemed so extraordinary, in view of the lady's known devotion to the Catholic religion, that the Associated Press took the precaution of cabling her at Rome for verification. The authenticity of the interview was then fully established.

AUTHORIZES PUBLICATION.

The interview came inclosed with the following note:

"Rome, Oct. 30, 1904.

"To the Editor of the Associated Press:

"You have my full permission to print the inclosed and give it as wide a publication as possible. Yours truly,

"MARQUISE DES MONSTIERS."

The letter embracing the interview follows:

"Dear Editor:

"It may interest some of our readers to know that the Marquise des Monstiers Merinville, formerly Miss M. G. Caldwell, who, it will be remembered, founded the Roman Catholic University at Washington some years ago, has entirely repudiated her former creed. In an interview with me the other day she said:

"Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have been opened to what that

Church really is, and to its anything but sanctity.

"But the trouble goes much further back than this. Being naturally religious my imagination was early caught by the idea of doing something to lift the Church from the lowly position which it occupied in America, so I thought of a university or higher school where its clergy could be educated, and, if possible, refined.

"Of course in this I was greatly influenced by Bishop Spalding, of Peoria, who represented it to me as one of the greatest works of the day. When I was twenty-one I turned over to them one-third of my fortune for that purpose.

"But for years I have been trying to rid myself of the subtle yet overwhelming influence of a Church which pretends not only to the privilege of being 'the only true Church,' but of being alone able to open the gates of Heaven to a sorrowful, sinful world.

"At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off 'the Yoke of Rome.'"

"So saying, the Marquise politely dismissed me.

WHO SHE IS.

"It will be remembered that the Marquise des Monstiers Merinville, and her sister, the Baroness von Zedwitz, are the daughters of the late William S. Caldwell, and his wife, who was a Breckinridge of Kentucky. Shortly before his death Mr. Caldwell became a convert to Roman Catholicism and left his children to the care of Irish Roman Catholics in New York, whom his wife had met in church circles.

"The younger sister married some fifteen years ago a German nobleman, a Lutheran, and has since then also left the Roman Catholic communion. The elder has been in very bad health for some years, from having to occupy a position before the world as a prominent Roman Catholic, which was not a real one, and into which her

extreme generosity led her, as a young and inexperienced girl.

"Now at last her own mind has asserted itself, and she returns to the creed of her ancestors."

The Hierarchy Dumfounded.

The usual annual meeting of the trustees of the Catholic University was held at Washington the day after Miss Caldwell, the founder of the university, had declared she had cast off "the yoke of Rome." The archbishops and bishops were dumfounded at the announcement of the conversion of the founder of their institution to Protestantism. They had troubles enough before them during their deliberations when they had to consider the financial condition of the university, which was in a ruinous state through the defalcation of the treasurer, Thomas Waggaman, to the amount of \$890,000. Added to this was the conversion of Miss Caldwell, whose name they had gratefully and proudly given to the finest building in the university, the school of divinity. It was in Caldwell Hall they met, sitting under the picture of the lady whose beautiful features looked down upon them with benignity, rejoicing their hearts in former years, now finding them cold as marble. The state of mind of those prelates during their conference can better be imagined than described. They turned Miss Caldwell's picture to the wall, as she was now *de facto* excommunicated from the Roman Catholic Church, like all others who "repudiate and cast off the yoke of Rome." If those prelates were in a praying mood they would wish that lightning might destroy Caldwell Hall after they had left the building—provided it was well insured.

The New York *Herald*, November 16, said Bishop Spalding went to Europe last spring to dissuade the Marquise des Monstiers from renouncing the Roman Catholic faith, but he failed.

Amid the rumors that came to the ears of the prelates during their deliberations, was one that Miss Caldwell would recall her gift of \$300,000 to the university; another was that she would obtain an injunction against teaching theology in Caldwell Hall in which she as the founder no longer believed.

No event in the history of the Roman Catholic Church in the United States has been such a shock to the hierarchy as the conversion of Miss Caldwell, so nobly proclaimed by herself. If the Pope had become a Protestant the surprise could not be greater.

BACK FROM ROME.

THE readers of THE CONVERTED CATHOLIC will be as pleased in perusing the following letter as the editor was in receiving it. While the Magazine is "specially designed for the enlightenment of Roman Catholics and their conversion to evangelical Christianity," its purpose has been also to be helpful to Protestants by instructing them on the false claims and unscriptural doctrines of the Roman Church and presenting in a plain, direct and simple manner the truths of the Gospel that are held by Christians of all denominations. That its service in this respect has been highly appreciated we have daily evidence in the letters and testimonies received from our subscribers. We have the best subscribers in the world, not rich in worldly goods, but

in grace, culture and zeal, and they circulate the Magazine to good purpose. The writer of the following letter is indebted to one of our good friends who, after reading the Magazine, placed it in the hands of others who had not previously seen a copy. The name and place of residence of the writer are omitted, because the publication might be undesirable. Not every Protestant who goes over to Rome is so fortunately situated as the Marquise des Monstiers Merinville in expressing condemnation of the doctrines and practices of the Roman Church. Their honest Protestant blood may assert itself, as in her case, but to few is it given "to repudiate and cast off the yoke of Rome" in the vigorous manner of this distinguished lady. She had deserved well of Rome. Now she is held in honor by the whole American people and deserves well of all Protestant Christians. In like manner we all give thanks to Almighty God for the grace that has come to the writer of this letter:

"——, Va., Nov. 1, 1904.

"Rev. James A. O'Connor.

"Dear Sir: While away this summer, a friend placed in my hands several numbers of THE CONVERTED CATHOLIC, which I read with a great deal of interest. I was a convert and joined the Roman Catholic Church about two years ago, after attending a mission given by the — Fathers here. I find, however, that an indelible impression has been made on my mind since the perusal of your Magazine, so that I have now come back to the Protestant Episcopal Church. I enclose my subscription. Please send me the Magazine regularly. Respectfully yours,

"———."

CHRIST'S MISSION.

142 W. 21ST St., New York.

JAMES A. O'CONNOR, PASTOR.

Twenty-fifth Anniversary of the Work—1879-1904.

Commencing Sunday, December 4, the Anniversary exercises will be held in the chapel of the Mission at 3.30 P. M. The Rev. Robert Stuart MacArthur, D.D., will deliver the address on that day.

Sunday, December 11, the Rev. David James Burrell, D.D., of the Collegiate Reformed Church, will be the speaker.

Sunday, December 18, Bishop William T. Sabine, of the Reformed Episcopal Church, will preach.

The meetings will continue to be held every Sunday afternoon into the new year, when representative ministers of the various evangelical churches and the Trustees of the Mission, will deliver addresses.

A cordial invitation is extended to all who are interested in the work the Rev. James A. O'Connor has conducted in this city for the last twenty-five years.

It has been decided to hold the Anniversary meetings in the chapel of the Mission rather than in the large hall of Masonic Temple where the services were held in the early years of the work. The members of the congregation that attended those meetings have nearly all moved up-town and are now connected with the churches in their neighborhood. But Christ's Mission will remain in its present location, doing good to all whom it can reach. It has been an evangelical and educational work, seeking the conversion of souls and

the enlightenment of the minds that come within its influence; and with the divine blessing it shall continue on these lines.

What hath God wrought through the work of the Mission these twenty-five years? The record is found in the Twenty-one Volumes of THE CONVERTED CATHOLIC Magazine and in Mr. O'Connor's writings in various religious journals before the Magazine was commenced. Among the thousands of Catholics who have been brought into the evangelical faith the record shows that there have been one hundred priests, and as many more monks, Christian brothers and young men who had been preparing for the priesthood. All these have come out of the Roman Catholic Church, and the Gospel preached at the Mission in formal address and personal interview has proved to be the power of God in the salvation of souls.

The Mission has been supported by voluntary offerings. It has been a work of faith and a labor of love; and as such, it asks the prayers and good wishes of all Christians.

Some legacies have been promised to Christ's Mission, and doubtless some time—may it be far distant—they will be available. Meantime, the Mission and the workers should be kept alive.

Christ's Mission Work.
FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.

WHY WE ARE PROTESTANTS.

BY REV. EDWIN DINGMAN, PASTOR BETHANY EVANGELICAL LUTHERAN
CHURCH, WEST HOBOKEN, N. J.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear."—I Peter 3:15.

ANYONE who will take the trouble to inquire, will find that there are a great many persons who say they are "Catholic," "Lutheran," "Reformed," "Episcopal," etc., as the case may be, but who cannot give an actual reason for being what they say they are. There are an especially large number of those who class themselves as Catholics, who can give no better reason for being Roman Catholics than the fact that they have been christened or confirmed in that church. But there are also a large number of Protestants who have no clear idea of the real difference between the Roman Catholic and the Protestant churches. It is, therefore, our purpose to make a brief statement of a few reasons why we are Protestants.

The word Protestant means one who protests. In the year 1529, twelve years after the start of the German Reformation, the Evangelical princes of the German empire made a formal protest against a decree of the Imperial Diet, which would deprive them of the right to worship God according to their consciences. Because of this protest, they were called Protestants; a name which is now applied to all those parts of the Christian Church which embody the principles of the German Reformation.

As the word "Protestant" means

one who protests, an intelligent statement of the reasons "Why we are Protestants" would demand a statement of those things in the Roman Catholic doctrine and practice against which our protest is made.

TRUTH THAT IS TAUGHT.

But before we mention the things which we protest against, we desire to make recognition of the truth which the Roman Catholic Church does teach—for her teaching is not all erroneous. We must recognize that this church teaches the all-important truths that Jesus is the Son of God, and that He died to atone for our sins. These are the two great, central truths of our religion, and because the Roman Catholic Church teaches them, she is classed among the orthodox churches, in distinction from such churches as the Unitarian, which do not teach these important doctrines.

But it is possible to tell the truth, and to tell it in such a way that those who hear are almost certain to gain a false idea from it. Thus while the Roman Catholic Church does declare these truths of vital importance, she surrounds them with so many doctrines and practices that are contradictory, that we believe the truth is very largely lost sight of, and the idea given as a whole is not true.

THE BIBLE AND TRADITION.

We would protest, therefore, in the first place, against the position of the Roman Catholic Church regarding the Holy Scriptures. A general council of the Church, held at Trent,

declared: "All saving truth is not contained in the Scriptures, but partly in unwritten tradition, which whoever does not receive as the Scriptures, is accursed." Thus they not only teach that human tradition has equal authority with God's word, but they would curse all who do not agree with them.

The Roman Catholic Church has always in the past tried to prevent the reading of the Scriptures by any one except the clergy, and does so even to-day wherever it is deemed practicable—often going so far as to burn the sacred volume to prevent the people from gaining the truth as there presented.

The teaching that the Scriptures do not contain all saving truth, and that traditions are of equal authority with the Scriptures, we believe, opens the way for every false teaching, and especially for those great errors that have crept into the Roman Catholic Church. We believe that the evils of this teaching are of the most far-reaching nature, and therefore we are compelled to make a most vigorous protest against it.

It must be evident to all, that whatever is simply heard and repeated again and again from one to another, is not as reliable as a written record of those who saw and heard directly. And if we turn to Christ, we learn from Matt. 15:6 of His condemning tradition, but we do not learn of His ever referring to the Scriptures as anything less than an absolute authority. We find, therefore, that in regarding the Scriptures as far above tradition, we are following Christ's example; and certainly that is safe.

DOCTRINE OF WORKS.

Again, we protest against the teaching of the Roman Catholic Church that we are justified by faith and works; for God declares in His Word that we are justified by faith alone; as we read in Rom. 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law;" also in Rom. 4:6, "David describeth the blessedness of the man unto whom the Lord imputeth righteousness without works," and in John 6:29, "This is the work of God that ye believe on Him whom He hath sent."

It is true that holy living is a necessary result of faith, a necessary part of the Christian life, and that no faith is real that does not result in good deeds; but the holy living does not come until after God has forgiven and justified us. All that is required of us in order to be forgiven and justified, is real faith; "As it is written, the just shall live by faith." Rom. 1:17.

We protest against the teaching that our works are necessary in order to be justified before God, for we believe in so teaching they deny that Christ's work is sufficient, and deny Him part of the glory of our salvation. We believe that our best efforts are so mixed with unholy thoughts and purposes as to have no merit before God, and therefore if our justification depended in part upon our own works, not even the most devoted Christian could have real assurance of being justified, or could have a sure foundation for peace within.

The glory of Christ therefore is in this: that we being unable to do anything for ourselves, He bore the en-

tire penalty of our sins on the cross of Calvary, and now offers to forgive and justify us on the one simple condition of faith—which means, that we truly accept Him as our personal Saviour and Lord. Then becoming our Saviour and Lord, He fills our lives with His presence and work of love. So all the good we do is simply Christ working through us. And to His name be all the glory!

THE LORD'S SUPPER.

Then we are compelled also to protest against the teaching and practice of the Roman Catholic Church in regard to the Lord's Supper, or Holy Eucharist; for it teaches that when the priests consecrate the bread and wine, that the substance of the bread and wine become changed into the material body and blood of Christ. Having, therefore, "the body and blood, soul and divinity of Christ" in their possession, they are worshiped and offered in the Mass as a sacrifice to God for the sins of the living and the dead; thus again practically denying the completeness of Christ's sacrifice on the cross. Then because this supposed blood of Christ is so precious, only the priests are permitted to partake of it, and thus the members of the Church are given only half a sacrament, instead of the whole sacrament as Christ instituted it.

Against all this we must protest as being contrary to the Scriptures and the truth. We believe that Christ's body and blood are really present in the Lord's Supper, but not the material body and blood: that is, the bread remains bread and the wine remains wine, but when we partake of them in the Lord's Supper, we partake spiritually along with them of Christ's body and blood, at the same time.

But we must especially protest against the teaching that the sacrifice of Christ is to be repeated. When Christ was dying on the cross He said, "It is finished," and we read in Heb. 10:14: "By one offering He perfected forever them that are sanctified." We believe it is a hostile blow at the very foundation of our hope to teach that Christ's sacrifice on the cross was anything less than a complete atonement for all our sins, or that there is any need whatever of repeating it if it were possible to do so; which it certainly is not.

AUTHORITY AND INFALLIBILITY OF THE POPE.

Again we must protest against the teaching that the Pope at Rome has authority as "the Vicar of Christ on earth and the visible head of the Church," and that when he speaks officially that he is infallible; for we positively believe that this claim has no real foundation, is contrary to the teaching of Jesus Christ, has been the source of great evil in the Church, and has led to much sin against the Holy Spirit.

The words of Christ as recorded in Matt. 16:18 ("Thou art Peter, and upon this rock I will build my church") are often pointed to as foundation for the doctrine that the Pope has authority as the Vicar of Christ. We believe, however, that "this rock" which Christ speaks of is not Peter, but Christ Himself, or the confession that Jesus is the Christ, which confession Peter had just made. We can best determine, however, what Christ meant by these words by finding out how they were understood by the disciples themselves. And a multitude of little inci-

dents which are recorded in the Bible reveal the fact that the apostles did not understand these words of Christ as an appointment of Peter to a place above the others. For instance, a short time after this, James and John were seeking a promise of the highest places in the kingdom of Christ; which they would not have done if they had known the highest place had been given already to Peter. Again from Acts 21:18 and Gal. 2:9, it would appear it was not Peter, but James, who was recognized as the most prominent of the apostles. And from Gal. 2:11 we learn that Paul reproved Peter for inconsistency. Thus from all the after history of the apostles, as recorded in the book of Acts, it is evident that Peter was not recognized as being in the least degree above the other apostles.

But even if Peter had been appointed by Christ as His vicar, and the foundation on which His church would be built, what would that have to do with the Pope at Rome? There is nothing to show that the Pope is in any special sense the successor of Peter, or even that Peter was ever at Rome at all, while there is a great deal to indicate that Peter never was there. Paul says in writing to the Christians at Rome (Rom. 15:20): "So have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." So it is evident that Peter had not visited Rome before Paul wrote this epistle. Again Paul writes from Rome many years later (2 Tim. 4:11): "Luke only is with me." So evidently Peter was not at Rome then. In fact, nowhere is Peter's name connected with Rome in the New Testament writings; while

Peter's first epistle was written from Babylon, and indicates only portions of Asia as his field of labor.

THE VIRGIN MARY AND THE SAINTS.

We must also protest against the place which is given to the Virgin Mary and to the saints in the worship of the Roman Catholic Church. The Bible teaches that Jesus Christ is the only Mediator between God and man, and we therefore protest that when we turn to other mediators and pray to the Virgin Mary or the saints for help, we dishonor Christ.

We especially protest against the excessive reverence given the Virgin Mary. The Roman Church may not be willing to admit that they worship the Virgin Mary, but it certainly seems to us that from the number of prayers offered to her, the images of her in the churches, the reverence paid these images, the chants that are sung to her, etc., that she is worshiped no less than Christ Himself; and in so doing that this Church is fostering idolatry.

Many argue that it is reasonable to suppose that the Lord would not deny any request that came from His mother, and therefore the surest way to obtain what we pray for is by obtaining the intercession of Christ's mother. This, however, is only the idea of men, and not the teaching of the Bible. In Matt. 12:46 we read of Mary coming to our Lord, and he takes occasion to tell His disciples that those who truly follow Him are so dear to Him as to be like His mother, brother, or sister. And it does seem to us that in believing it easier to obtain the intercession of Mary than of Christ, we are counting Christ's sympathy and love as less

than that of a merely human being; thus we are doing a very great dishonor to the Lord Jesus Christ.

The idea of any other mediator than Christ is certainly contrary to the Bible teaching, for we read in 1 Tim. 2:5: "For there is one God, and one mediator between God and man, the man Christ Jesus." And Christ Himself says (Matt. 11:28): "Come unto Me, all ye that labor and are heavy laden." He does not say, "Come to my mother," or "Come to a saint," but He does say, "Come unto Me."

CELIBACY OF THE PRIESTHOOD.

Then a sixth reason for protest is found in the law of the Roman Catholic Church which forbids the marriage of the priests. This law of the Church we believe to be wrong, not only because contrary to God's ordinance, but also because it has brought forth evil fruits, in fostering immoral conduct among the priests. We believe no well-informed person will deny this statement. The celibacy of the priests and the requirement that women shall attend private confession are certainly a combination that has wrought much evil. We learn from Matt. 8:14 that the Apostle Peter was a married man; while in 1 Tim. 3:2, it is spoken of as proper that a bishop should be married. But in 1 Tim. 4:1-3, this law of the Roman Catholic Church seems to be directly referred to, for it is written that "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, . . . forbidding to marry," etc. We therefore protest against this law of the Roman Church.

ABSOLUTIONS, ETC.

And in the seventh place, we must protest against the priests of the Roman Catholic Church assuming to have the power to grant absolutions, to deliver the souls of the dead from purgatory, etc. We protest because, if men believe they can secure absolution merely by going to confession, and possibly paying for a few masses, etc., they are likely to look upon sin as a small matter, and therefore yield more readily when tempted to do wrong.

But we protest especially because we believe that when we sin against God, no one but God can absolve us, or remit any of the penalties of sin in this life or those we are to suffer beyond the grave. We believe the most that any priest or pastor can do, is to declare God's forgiveness to those who truly repent; and we must protest against the claim of any priest to have the power to go beyond this in granting an absolution, or of power to withhold an absolution from those who go to Christ for it with true faith and repentance.

Men's sins are remitted by the preaching of the Gospel; and men's sins are retained by withholding the Gospel from them. Thus we retain the sins of the heathen when we fail to send the Gospel to them. Beyond this, the apostles never claimed nor exercised the power of absolution; and we believe that priests commit a great sin themselves when they assume to go beyond this in granting absolution to others, for men are thus led to trust in a false security, and to neglect the true absolution which God alone can give, and without which they must remain under the condemnation of God.

RESULT OF TEACHINGS AND PRACTICES.

In addition to the seven occasions for protest which have been named, we might mention the private confessional, the multiplying of sacraments, the doctrine of purgatory, the doctrine that credit for good works can be purchased with money, and other things. Voluntary confession is doubtless very helpful, but we do not believe that confession to any man is necessary, or that the Church has authority to require confession to anyone except God. We believe the Roman Catholic Church is wrong in saying there are seven sacraments, when Christ only ordained two. We believe there is no authority for the doctrine of purgatory. But we must especially protest against the seven things mentioned above, for we believe that by these doctrines and practices Christ is denied the high place which belongs to Him, that men are led to trust in simply the work of men, that the Roman Catholic Church is assuming to do what it has no authority to do, and that those who trust in the unauthorized assurances given by that Church, will find when they come at last before God's judgment seat, that their hopes are all in vain; and will suffer eternal ruin, because God will judge them, not by the promises of men, but by the Scriptures He has given, and which no one has the right to reject for simply man's teaching.

While there are doubtless some members of the Roman Catholic Church who are really Christians, and are trusting in the work of Christ rather than in the words of the priests, we believe that all these errors are very injurious to the

Christian life, and the true, saving Gospel is so covered up with the false doctrines that the great majority of the members of that Church have never believed on Christ to the saving of the soul—as is evident from their lives. They may belong to the Church, but they have never received Christ into their hearts.

WHAT WE ARE.

It might be well if every one would ask himself the question whether he is really what he has believed himself to be. A person is not really a Roman Catholic, a Lutheran, or anything else simply because he has been baptized and confirmed in that Church. It is our individual belief that decides what we are. The person who does not believe what the Roman Catholic Church teaches on the important points of doctrine is really no Roman Catholic. But "Let every man be fully persuaded in his own mind," as we are exhorted to do in Rom. 14:5.

But we would call special attention to the fact that something more is necessary than to reject these errors of the Roman Catholic Church in order to obtain salvation. To obtain salvation it is necessary to accept Christ as our personal Saviour and Lord.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

A friend in Springfield, Mass., in renewing his subscription last month and adding a contribution to perpetuate the work of Christ's Mission, simply said: "So patriotic and Godly a cause should not lack for friends or funds."

A Persian Monk.

From time to time evidence is afforded that from widely scattered points and in many remote places the eyes of Christian people are turned toward Christ's Mission in connection with aid for Roman Catholics—and especially priests and monks of various communions—who seek a sweeter and purer religious experience. Letters have come to us from Ceylon and Jerusalem, Argentina, and other distant places, and among the last received is the following of recent date from one of our subscribers in Tabriz, Persia:

My Dear Sir: I have taken the liberty of giving your name and address to a young Armenian monk, who is on his way to America, hoping that you may be able and willing to befriend him, and perhaps help him in getting a new start in life.

His name is Matteos Cor Matthew. He is a native of Constantinople, and belongs to the Armenian Church.

He is one of their preaching monks, and began to study in Jerusalem when he was sixteen years old; and at the age of nineteen took the vows, which he says are very similar to those of the Roman Catholic Church, celibacy, etc. His education has been mainly on the antiquated Armenian Church lines. He knows some French, but no English, and is about thirty-one years old. His family could not help him financially. He wants to work his own way and support himself. His motive for leaving this country is to break away from the old Armenian Church and the monastic profession. He says he does not believe in the doctrines, rites and ceremonies of the old Church, and he wishes to be a Protestant.

But the conditions here, as we know, are such that he could not do so without putting his life in great danger, and we do not know by what occupation he could support himself here. He had made up his mind to go to America and came here on his way to see the missionaries and get their advice, but he does not ask us for other than moral help. He is evidently reaching out after something better, and he seems to be familiar with the Bible.

We have told him that if he is willing to do any kind of work, he will no doubt find employment in America, and I have urged him to make entire surrender of himself to God, to be entirely at His disposal, and perfectly obedient to His direction.

He would like to study and fit himself for some useful field. We have talked to him about being willing to do any kind of work, and have told him everything depends on himself. He says he is not now, and has never been, a member of any of the Armenian revolutionary societies.

If truly converted and trained he might prove a valuable helper. I am sure you will know how to sympathize with him in his efforts to break away from the yoke that seems so heavy, and I am confident he will prove worthy of your kindness.

Some of us here read THE CONVERTED CATHOLIC regularly, are much interested in your work, and wish it every possible success.

Five nuns have just arrived here from Paris, having left France on account of the action of the Government with regard to religious orders. They are expecting to open schools.

G. Y. H.

Missionary Presbyterian Church.

JOAN OF ARC, THE MAID OF ORLEANS.

BY MARTHA C. M. FISHER, WASHINGTON, D. C.

IN the fifteenth century the Valois Orleans family and the Valois Angoulême family, offshoots of the great Valois branch of that tree of royalty which had so seldom yielded fruit for the sustenance of the nation, were continually embroiled with warring factions at home or abroad. The raising of armies for this or that feud caused the people to be burdened with taxes greater than could be borne. The demarcation between different classes in the nation became more and more extreme—boundless extravagance and luxury on the one hand and labor degraded and manacled with servitude and squalid poverty on the other. Often had the state been reduced to bankruptcy, the nobility excited to rebellion, the mass of the people sunk in barbarism. Those were the times when popes and cardinals played with statecraft for high stakes all over Europe. Ignorance and superstition united were the underlying sources of their successes.

It was the last of the Valois Orleans kings who won the throne of France through the aid of the unfortunate young peasant girl, Joan d' Arc. Weakness and treachery were characteristics of the Valois line. To relate one incident here will indicate quite plainly the state of France at this time.

The Duke of Orleans and the Duke of Burgundy had ended a long quarrel with a grand reconciliation. Immediately after this, on Sunday, November 23, 1407, in a public street of Paris, the Duke of Orleans was murdered by a party of men instigated by

the Duke of Burgundy, who then became master of France.

Owing to many unhappy complications among the branches of the royal family, France was for long years in the miserable condition of having within itself as warring parties that of the king's son, the Dauphin Louis; the party of the Duke of Burgundy, who was the father of the Dauphin's ill-used wife; and the party of the Armagnacs, all hating each other, all fighting together, all composed of the most depraved nobles that the earth has ever known, and all tearing helpless France to pieces.

War with England followed, ending disastrously for France, and the English parliament, on the death of the French king, appointed a council of regency, and an English duke became regent of France. Notwithstanding this the French Dauphin instantly asserted his claim to the throne, and war was renewed against France by England. The English regency had established the Duke of Burgundy as the reigning power in Paris with an English army of ten thousand men under the Earl of Salisbury, who now laid siege to the town of Orleans, where the Dauphin had made his stand, but who was soon so dismayed at the progress of the siege that flight to either Scotland or Spain while possible seemed the only hope of relief from further disaster.

At this juncture the young peasant girl appeared and changed the whole state of affairs. Had it not been that the greatest superstitions prevailed among high and low, rich and poor, not only in France but

over the larger part of Europe, the fate of kings and armies could not have been affected by the imagination and visions of a poor innocent girl. She was now nineteen, and had tended sheep and cattle on her native hills, often for many days neither seeing or hearing a human being—solitary from a child. Her custom was to frequent the little village chapel and kneel in its gloom with her eyes upon the altar before which burned a dim lamp, until she fancied she saw shadowy figures standing near, and even that they sometimes spoke to her. Superstitious tales were rife among the people; dreams were magnified to visions, and they saw ghosts among the lonely hills in the mists and clouds that rested on them. The monks and priests, in their alleged intimacy with saints and angels, encouraged and made much of the imaginings of the people. So Joan began to speak of what she said she saw and heard. She told her father that she saw one day a great light and that the angel Michael had spoken to her and said that she was to go and help the Dauphin. Then it was St. Catharine and St. Margaret who appeared to her, wearing sparkling crowns, and told her to be resolute and virtuous. She declared, also, that solemn voices were often speaking to her and they always said, "Joan, thou art appointed by Heaven to go and help the Dauphin." Her father, being a wiser man than many of his time, told her that all this was only her fancy and that she had better have a kind husband to care for, and work in her own home to employ her mind. To this sensible advice she replied that she had made a solemn vow

never to have a husband and that she must go as heaven directed to help the Dauphin. She had learned to ride and care for horses during a time of service in the village inn, where her duties were those of hostler.

An English writer has given an interesting account of the hallucinations and travels of this poor girl under the care of her uncle to find the Dauphin; how she was examined by the Roman priests and bishops, by councils, put through miracle tests, sprinkled with holy water, and after almost interminable debates, was declared in their infallible wisdom to be truly inspired from Heaven. This great decision rendered by the high ecclesiastical authorities who ruled those unhappy times, had the effect of putting fresh courage into the Dauphin's party and of greatly dispiriting the Duke of Burgundy's men and of the whole English army allied with them. Incredible as it seems to us in our days of light and knowledge the actual fact remains—that monkish ignorance then prevailed over ruling monarchs, fighting generals, councils of nobles; over patrician pride, and plebeian mobs alike.

Joan, in splendid state, mounted upon a white war horse, and wearing a suit of armor glittering with adornments of gold and silver, at her belt a burnished sword, had a white flag borne before her embellished with a picture of God, and the words, "Jesus, Maria." She thus appeared before Orleans at the head of a great body of troops, escorting provisions of all kinds for the beleagured city. The shouts of the people beholding her from the wall, "The Heaven-inspired Maid is come to deliver us!" and the sight of the Maid boldly fight-

ing at the head of her troops, created such joy among the French and panic among the English that Orleans was saved.

Joan henceforth was called "The Maid of Orleans." So pusillanimous was the Dauphin that he always managed to keep out of the fighting, but was glad enough to accept the fruits of victories won under the leadership and enthusiasm of the Maid. It is wonderful to read of the martial prowess and victories achieved on the battlefield by this untrained country girl. She now urged the Dauphin to proceed at once to Rheims, as the first part of her mission was accomplished, and complete the victory by being crowned there. He objected for fear lest the English and the Duke of Burgundy's men should be still strong along some of the roads they would have to pass. But when she again marshaled her troops, 10,000 strong, and rode at their head in shining armor on her white horse he was persuaded! Thus she brought him in safety to the great cathedral at Rheims, where he was actually crowned King Charles VII of France before a vast assembly. The Maid stood beside him in his hour of triumph in her white armor and with her white banner. Then she kneeled at his feet and, with tears, entreated him to grant her the only favor she would ask—that she might now retire to her humble home and to her own people. This request the king would not grant, but conferred upon Joan and her family titles of nobility and gave her the income of a count. Again and again she entreated to be allowed to return to the privacy of her home, but in his selfishness and weakness the French

king always won her to his will and she remained by him—to her doom! She marched with him to the subjugation of Paris. Hard fighting was involved and in a temporary reverse to the king's arms in a retreat he basely left her alone, fighting for him, while he and his brave men saved themselves from harm. She was dragged from her horse and made prisoner.

The Inquisitor-General of France demanded that she be tried for sorcery and heresy. She was examined, re-examined and cross-examined by high and mighty ecclesiastics and scholars, bishops, friars, priests. Sixteen times was she brought out of her prison cell before the cruel court to be worried, entrapped and argued with till the poor girl's senses reeled and she was ready to confess anything. The sixteenth of these horrible trials was conducted in a burial place at Rouen dismally decorated with a scaffold, stake, faggots and executioner, and a pulpit with a friar in it ready with his awful sermon! Even at this pass the poor girl honored the mean king who had so used her for his purposes and so abandoned her. While she had been regardless of reproaches heaped upon herself she spoke out courageously for him. To save her life she signed a prepared declaration—signed with a cross—for she could not write—that all her visions and voices had come from the devil! Upon recanting the statements of the past and promising that she would never again wear man's dress, she was condemned to imprisonment for life "on the bread of sorrow and the water of affliction." With this starvation diet and doleful loneliness it is but nat-

ural that her distracted mind should again have seen visions and heard voices. A soldier's garment had been left in her cell to entrap her and one day she was discovered putting it on. This was relapse into sorcery and heresy, and she was sentenced to be burned to death!

In the market place of Rouen, in the hideous dress invented by the monks for such spectacles, with priests and bishops sitting in a gallery looking on, the shrieking girl, holding a crucifix in her hands and calling upon Christ, was burnt to ashes and the ashes thrown upon the river. From the moment of her capture to her cruel death neither the French king nor one man in all his court raised a finger to save her. The great ecclesiastical power of the time, after free use of holy water and miracle tests, had declared Joan inspired of heaven. Now, the same high authority convicted the same Heavenly-inspired person of heresy and burnt her at the stake. The king and all his court whose victories had been won by her skill and bravery proved recreant to every feeling of honor and humanity. No wonder that they were in all things false to themselves, false to one another, false to their country, false to Heaven, false to earth, as well as monsters of ingratitude and treachery to a helpless peasant girl.

They were, indeed, excellent types of the products of the teaching and practices of the Roman ecclesiastics who controlled every action of their lives.

The process of canonization of this action of royal and priestly baseness now going on at Rome may be seriously affected by the quarrel between France and the Vatican.

Irish and Italian Catholics.

The following is taken from an interesting chapter in Counselor McCarthy's new book, "Rome in Ireland":

On my way up from Chester to Liverpool I met an Irish-American who was going to catch the Cunard boat at Liverpool on his return to the States. He told me that he had just spent five months in Ireland, and asked me if I had ever read a book called "McCarthy's Priests and People." I told him I was the author of it. He jumped from his seat, got red in the face, took off his hat, and asked me if I would let him shake me by the hand as "an American citizen." I cheerfully assented. He then told me that he had been speaking with the leaders of Catholic politics in Ireland and they had told him that the next fight in Ireland would be against the Roman Catholic Church.

He mentioned all the best known names of Irish Nationalist politicians as having confided that statement to him. I told him that in my opinion all the gentlemen he named would be afraid of going to hell if they opposed the priests of the Roman Catholic Church. He scouted the idea as ridiculous. He told me he was a Roman Catholic himself, and that no such thought ever entered his brain. He then illustrated his religious bravery by telling me a story, which, he said, "he would not tell to a Protestant." He had no objection to telling me, as I was a Catholic. He referred, he said, to an occurrence which recently took place in New York, where he carried on his business, and of which he was a rather prominent citizen. I said I did

not want to hear any secrets. He said his own name was the only thing he wished to be kept secret. I shall tell the story as nearly as possible in his own words, adding that I am quite satisfied as to his *bona fides* and identity.

"Irishmen," he began, "won't work—simply won't work, you know, with these Italian Dagoes. The Italians, in fact, are the lowest class of emigrants we get into New York city at the present moment. We look upon them as black men. Irishmen won't work in the same gang, on the same job, under the same boss, with them Dagoes. I guess if these Dagoes do get into a job along with Irishmen they have to be put into a gang by themselves.

"Wall, I guess you will be surprised at this. An Irish boss was in charge of a large gang of laborers repairing the street tramways in New York city. 'Sind me twelve Dagoes,' he roared, 'to shift this rail!' The twelve Dagoes ran to obey his orders, but they were not able to shift the rail, I guess.

"Get off out of that with ye, ve — Dagoes!" shouted the boss. And the Italians retreated in disgrace right away. Then the boss cried out, 'Sind me six Irishmen to shift this rail!' And at the word of command six brawny Irishmen marched across and lifted the rail with the greatest ease and put it slick into the position in which the boss wanted it. A big Irish policeman was looking on at the occurrence, and the boss turned round to the Dagoes, '*Them is the fellows that we elect to be Popes!*' And immediately there was a loud roar of laughter from the Irish labor-

ers, in which the policeman and the boss cordially joined.

"I tell you, sir," concluded my American informant, "that is the prevailing Irish Catholic sentiment in the States at the present moment."

I expressed my pleasure at hearing that such a feeling was growing among the Irish Catholics of the United States. But I pointed out to him the injustice of insulting poor Italian laymen, who, in their own country have made such a plucky fight against the Dagoes of the Vatican. I reminded him that if the same spirit of revolt against Italian priestcraft permeated the minds of the Irish giants who had so triumphantly shifted the steel rail, the prospects of Ireland would be brighter. I pointed out to him that there is something contemptible in the Irishman who, while secretly despising the alleged successor of St. Peter as a Dago, pays him a semi-idolatrous allegiance in public. What is the use of speaking disrespectfully of the Dago Pope of Rome, when the Dago Pope's Irish ecclesiastical agents in America are treated as gods? Such conduct is no less illogical than it is cowardly and dishonest. Those poor Italian Dagoes should not be insulted, but on the contrary should be respected; because they have proved all over Italy that they know how to resist the pretensions of the priest far more courageously than do many double-dealing Irishmen in Ireland and in the States.

I hope what I said to him may produce some good result. He seemed a great admirer of my books and of myself, and appeared to believe that the general Roman Catholic body-politic in America agreed with him. [Mr. McCarthy's books should have a large circulation here.]

The Roman Peril.

In the September CONVERTED CATHOLIC an article entitled "Evangelize the Catholics" began with this sentence:

"The Roman Catholics in this country are a standing menace to the Republic, and to all the principles upon which it rests."

A subscriber in New Hampshire, who is esteemed very highly not only for his good works' sake, but for the great interest he takes in the conversion of Roman Catholics, takes exception to this statement. After expressing his surprise at seeing it, he says: "It intensifies the prejudice and hostility of the laymen, and increases the resistance to your work a thousand-fold. It is the more astonishing because it is the reverse of your constant method and hostile to your prevailing charity. If you had used the word 'Catholicism' or added 'ecclesiastics' the truth would have been seen as plainly. Pardon my obtrusion, and believe me a most sincere friend in the work of emancipating our Romanist citizens from Papal slavery."

The point is well taken, and it is good that by this friend's letter an opportunity is afforded of re-stating, in simpler language, the fact in the mind of the writer. The doctrines and practices of the Roman Church craftily used by a priesthood destitute of scruples as to methods in which they may be employed, are among the greatest of the foes against which this Republic has to contend. And for this reason: that when Archbishop Ireland or Bourke Cochran states that "America is to be made Catholic" he means that the Pope of Rome shall become the supreme ruler of the

country in all its relations, and of every individual citizen in all the relations of life. If the only mission of the priests were to obtain an academic acceptance of the dogmas of Transubstantiation, the Papal infallibility, the immaculate conception of the Virgin Mary, purgatory, etc., the propaganda would be comparatively innocent, so far as the nation at large is concerned. But the work of the hierarchy is of a totally different character. Their purpose is to bring the American, British and German peoples, with their rulers, into the same relation to the Pope as were the rulers and peoples of France, Spain, Portugal, Austria, and Italy four hundred years ago. And what the Papal system has done for those nations—more proud and powerful in those days than any nation now—it will do again for any country that tolerates its insolent pretensions or allows its hierarchy to accomplish its nefarious designs.

If our highly-esteemed correspondent—who is a learned lawyer—will re-read the article in question he will see that in the same column reference is made to "the energy, the unprincipled cunning, and the resources of the agents of the Pope in this country." By the term "Roman Catholics" we did not mean the members of that Church who read and think for themselves on many subjects, but the thousands of those whose ignorance and blind obedience to their priests makes them, in the language of the last sentence of that article, "tools in the hands of crafty and unscrupulous priests to destroy the liberties of our country."

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XXIV.

NEW YORK, December, 1904.

Sir: The suggestion in my letter to you last month that you ought to send me one hundred dollars for a fund to perpetuate the evangelical and missionary work which I commenced in this city twenty-five years ago and which has continued without interruption all these years, has not been received favorably by you. I told you that large numbers of your people—Catholics of many nationalities—had been blessed by the Gospel which I had been privileged to present to them in speech and writing, and among them one hundred priests whom I have welcomed out of your Church and cared for as brethren and honored guests in our Christ's Mission Home. You did not send me the hundred dollars, but a friend in a Southern city did, saying he knew you would not be so appreciative of the work I was doing as it merited, but he accounted it one of the most important religious works of the day, and he esteemed it a privilege to have some part in its progress and perpetuation. So you see, Cardinal, we are getting along, despite your lack of appreciation; and I have faith that fully ten thousand dollars will be contributed during the twenty-fifth anniversary meetings we are now holding in the chapel of Christ's Mission. Toward this Anniversary Fund we have already received five hundred dollars. It was started last summer by a donation of two hundred dollars from a friend in Iowa; and I am confident that contributions in large and small sums will come from nearly every State in the Union; for the work of Christ's Mission in converting the people whom your Church has deceived and held in spiritual bondage, and in exposing and resisting the Papal claims to supremacy in our country—such a work is of paramount importance to the whole United States, and if it has not yet been fully appreciated, I hope, with the blessing of God, to strengthen the foundations already laid, so that Christ's Mission may become a permanent institution with branches in many of our large cities. There should be such a work in Washington, an institution which could take over the Caldwell Hall of your Catholic University, which the founder, now that she has returned to Protestantism, might wish to see used for teaching the evangelical faith. You could not retain possession of that building if the Caldwell family should desire to take it away from you and use it for Protestant purposes. You know they have repudiated and cast off "the yoke of Rome."

But that is another subject, which I shall take up later on. For the present, I must continue to take you into my confidence regarding Christ's Mission and the work I have been privileged to conduct in this city for the last twenty-five years. From the beginning it has been a religious work; for even when I was a priest of your Church I was more interested in religious subjects than in ecclesiastical politics or questions of the day, or in money making, which seem to be the great objects in life of so many of your prelates and priests. From my youth I desired to know the will of God. The daily prayer: "Thy will be done on earth as it is in Heaven," was no unmeaning

phrase to me. I sought to put it in practice—to know God and do His will. In my school days in Ireland and in France I faithfully conformed to all the prescriptions of the Church of my fathers, and zealously fulfilled all the duties of a pious youth. In the Seminary of St. Sulpice in Paris, not only did I go to confession once a week, but I frequently received the communion without the necessity of confession, for I was not conscious of sin or evil in those days. So acceptable was my way of life to my superiors in the Seminary, and so decorous was my behavior, that the Sulpitian Fathers wished me to enter their society. This was a high honor, for the Sulpitians are gentlemen, altogether different from and in strong contrast to the Jesuits, Dominicans, Franciscans and the other religious orders; and it is to me and to all who have known the Sulpitians a keen delight to learn that the French Government has favored their society in the condemnation of the other religious orders and their exclusion from the schools and colleges of France. My experience in St. Mary's Seminary in Baltimore, also a Sulpitian institution, when I came to the United States thirty-five years ago, was equally happy, for I found the professors there the same as in France, scholarly gentlemen, of refined manners, and of that innate courtesy which is the expression of a virtuous life.

Then I was ordained a priest in the metropolis of the West, and alas! my eyes were soon opened to the unreality, the hideousness of the priestly life. "Throw that thing under the seat of the buggy," said an older priest to me one day, as we were driving to a sick call. The "thing" was the "Blessed Sacrament"—the body and blood, soul and divinity of Jesus Christ in the form of a wafer, the viaticum, which we were carrying to a dying person.

Father Verdin, a Jesuit, was my confessor in the early days of my priesthood. It was a common saying that not every secular priest could be trusted to preserve the "sigillum" or seal of confession, and therefore prudent priests confessed to the Jesuits and other "holy fathers." They might prove as unscrupulous as the others, but one did not meet them as often. Insincerity, duplicity, treachery, greed, I found to be characteristics of the priesthood, not to speak of the grosser vices.

But I continued in the priesthood for eight years, honestly striving to be a good priest and a good man, and zealously administering the sacraments to the people. During those years I believe I heard the confessions of 40,000 persons, young and old, of both sexes, for I was what is called a good confessor, and the people came to my confessional box in large numbers. There are many priests of that stamp in your Church, Cardinal, especially those trained by the Sulpitians, who are sympathetic and helpful to the penitents; and I would fain believe that you could be counted among them, for you are also an alumnus of St. Mary's Seminary. But there are other priests who abuse the confessional by their questions and put in practice the abominable teaching of St. Alphonsus Liguori, the Jesuit Gury, and other masters of the moral theology of your Church.

I continued in the priesthood and was able to maintain my self-respect

until my faith in the doctrines of the Church was shaken. I went to confession myself and said mass regularly and heard the confessions of the people and gave them absolution, but no abiding grace came to me or to them, though they were seemingly as penitent as I was. In seeking to find a reason for the lack of spiritual life in the people who were such good Catholics in all respects, the only cause I could assign was the sinfulness of human nature and the unworthiness of the people themselves. Why were they so different from those around them who were not Catholics? Why were Protestants in general so superior to the Roman Catholics? Why were the Protestant nations so far ahead of Roman Catholic countries in all that ennoble the human race? Why did not God give grace and virtue with the sacraments which the people received so devoutly? Why did not I myself have any realizing sense of union with God, when I confessed my sins and repented and fulfilled all the duties of the priesthood? I earnestly desired to know and do the will of God, and why did He not hear my prayers for comfort and peace that I might be reconciled to Him? Why did Jesus Christ not hear me when I prayed again and yet again, day after day, before the "Blessed Sacrament" in the tabernacle on the altar? Why did not the Virgin Mary and St. Joseph and the other "saints" to whom I prayed and the people prayed give us any of the consolations of religion?

These and many other like questions coursed through my brain and tortured my heart, especially after I had been a priest for some years and the mind was expanding. The wisest confessors and spiritual directors could only tell me that the doubts that were arising in my mind were temptations of Satan, and I must suppress them. I tried to believe them, but I could not, for I had formed no partnership with the wicked one, and did not wish to be led by him.

It may seem strange to my Protestant readers that spiritually minded as I was I did not consult the Bible and there learn to solve my doubts and find peace for my troubled soul. But the fact is that though I had read the Bible many times and had portions of it in my hands every day while reciting the Breviary, or "saying my office," as the phrase is, I had never thought, had never learned to read or study it to find therein the mind and will of God, or the way of salvation. The Bible is not used for this purpose in the Roman Catholic Church. It is so little read or studied by Roman Catholic priests that they are as ignorant of it as the people. The Church teaches all that is necessary to know about religion, and salvation comes from the sacraments.

Well, Cardinal, I received no comfort from the religion of the Church, and the sacraments did not bring me salvation, and so I gave up the attempt to save my soul in that way. I shall not recount the trials and struggles I endured in breaking away from all the associations of life and going out into the world without the sympathy or good will of kindred and friends. There was no Christ's Mission in those days, a home where a priest in circumstances like mine could be received and helped to a new and better life. Thank God, there is one now, and it is the joy of my life that I have been

privileged to welcome over one hundred of these men as friends and honored guests of the Mission that I have established in this city.

But this did not take place until I had learned what the Christian religion really is. After I had left the priesthood I studied medicine with a physician in Cincinnati, and during the summer vacation of 1879 I learned for the first time that God had so loved me, sinner as I was, that he gave His only begotten Son to be my Saviour, and that this Saviour was calling me to come to Him for forgiveness, and He would give rest unto my soul. This He has done by the Holy Spirit; and when I knew that it was all true, that Jesus was not a dead Christ, such as I when a priest could manufacture out of a wafer, but a living Power, able to save all who would come unto God by Him, I said to myself, God helping me, I will tell that to the Catholic people and all others whom I can reach by voice or pen.

I have kept that promise to God, Cardinal, now for twenty-five years, and He has kept me in grace and peace, fully trusting in my Saviour, and in health and strength, with unabated zeal, to make known the wonderful work of God in the salvation of souls through faith in the Lord Jesus Christ. And I pray our Heavenly Father I may be able to continue to tell this good news for twenty-five years more. You will not join me in that prayer, but God's people everywhere in our country will, and I believe their prayers for me and for the work of Christ's Mission will be answered. It is through their prayers and loving kindness that this work of faith and labor of love has been carried on all these years, and by the Divine power it will continue and grow to larger usefulness as a missionary enterprise that has been too long neglected. You shall not make America Catholic, Cardinal; you shall not! God does not will it, and His people will not permit it. Why, the best people are leaving your Church. See what the Marquise des Monstiers Merinville has done. God bless her! She has become the strongest, the most aggressive kind of a Protestant. "I now forever repudiate and cast off the yoke of Rome," said she in a letter that made you quiver all over when you read it on the fifteenth day of November, 1904. Her honest Kentucky blood asserted itself, and when she found what Romanism is at home, in Rome itself—"since I have been living in Europe my eyes have been opened to what that Church really is, and to its anything but sanctity"—she could not do otherwise than renounce all connection with a system that has perverted the truth of God and made a caricature, a mockery of Christianity. By founding a university Miss Caldwell thought the Roman Catholic clergy could be educated, "and, if possible, refined." (That is the keenest thrust you and the prelates and priests of your Church ever received; it cuts like a rapier.) Of course the good lady was mistaken. She did not know you all then. Now her eyes are opened. It was a Utopian idea that the priests of Rome could be educated, in the true sense of the word; and as for "refining" them—dear me! how many gentlemen are there among the priests of your Church?

But I have made this letter too long, Cardinal. Good-by for this year. May you also cast off the yoke of Rome and be converted to Christ.

Yours truly,

JAMES A. O'CONNOR.

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Various Notes.

The books noticed in THE CONVERTED CATHOLIC from time to time and announced on the cover pages, are the best on the subjects discussed. We commend only scholarly, reliable works relating to the Roman Catholic Church.

The extended advertisement of the Bound Volumes of the Magazine will not appear in future issues. Of some volumes there are only two or three copies left, and only that number of complete sets can now be obtained. They will be sent to the friends who first apply for them. Of other volumes there are on hand from twenty to thirty copies, about 12 volumes of different years, and these will be sent to our subscribers at 60 cents each and 15 cents postage. Young people will read these volumes as well as the older folks, and public libraries, colleges, seminaries and the Young Men's and Young Women's Christian Associations will be glad to get them. Please send orders early.

We hope all our friends in and near Greater New York will attend the afternoon meetings every Sunday in Christ's Mission this season. The ministers who will speak at those meetings are leaders in thought and aggressive in work in the cause of Christ. Catholics are as heartily welcomed as are Protestants.

Please Renew Subscriptions.

For himself and the hundreds of other priests who have left the Roman Catholic Church in recent years, a converted priest wishes us to say to Cardinal Gibbons and the other prelatial agents of the Pope: "Now, gentlemen, you have talked long enough to the Catholic people. Sit down and let us talk a while."

In response to this request, and to please our readers and do good to the Cardinal, we shall continue to send him a letter in this Magazine every month next year. We wish we could send him one every week. The cause of truth would be benefited thereby, and the Roman system would receive some well-deserved blows. We shall do the best we can to make the Cardinal and his scheming brother prelates behave themselves and not continue to deceive the people and undermine our American institutions that are the envy and admiration of the whole world. It will be hard work to make these men stop talking, but a few more conversions like that of Miss Caldwell will make them almost dumb, and THE CONVERTED CATHOLIC will joyfully help to keep them in that state. Now let our readers help the Magazine by promptly and generously subscribing for it, not only by renewing for next year, but also sending the subscription for some friend. Nearly all subscriptions expire this month, and the sooner the renewals and new subscriptions are sent the better for us all.

The addresses to be delivered at the Twenty-fifth Anniversary Meetings in Christ's Mission by Drs. MacArthur, Burrell, Pentecost, Bishops McCabe, Sabine and other representative ministers, will be published in THE CONVERTED CATHOLIC during the year 1905.



